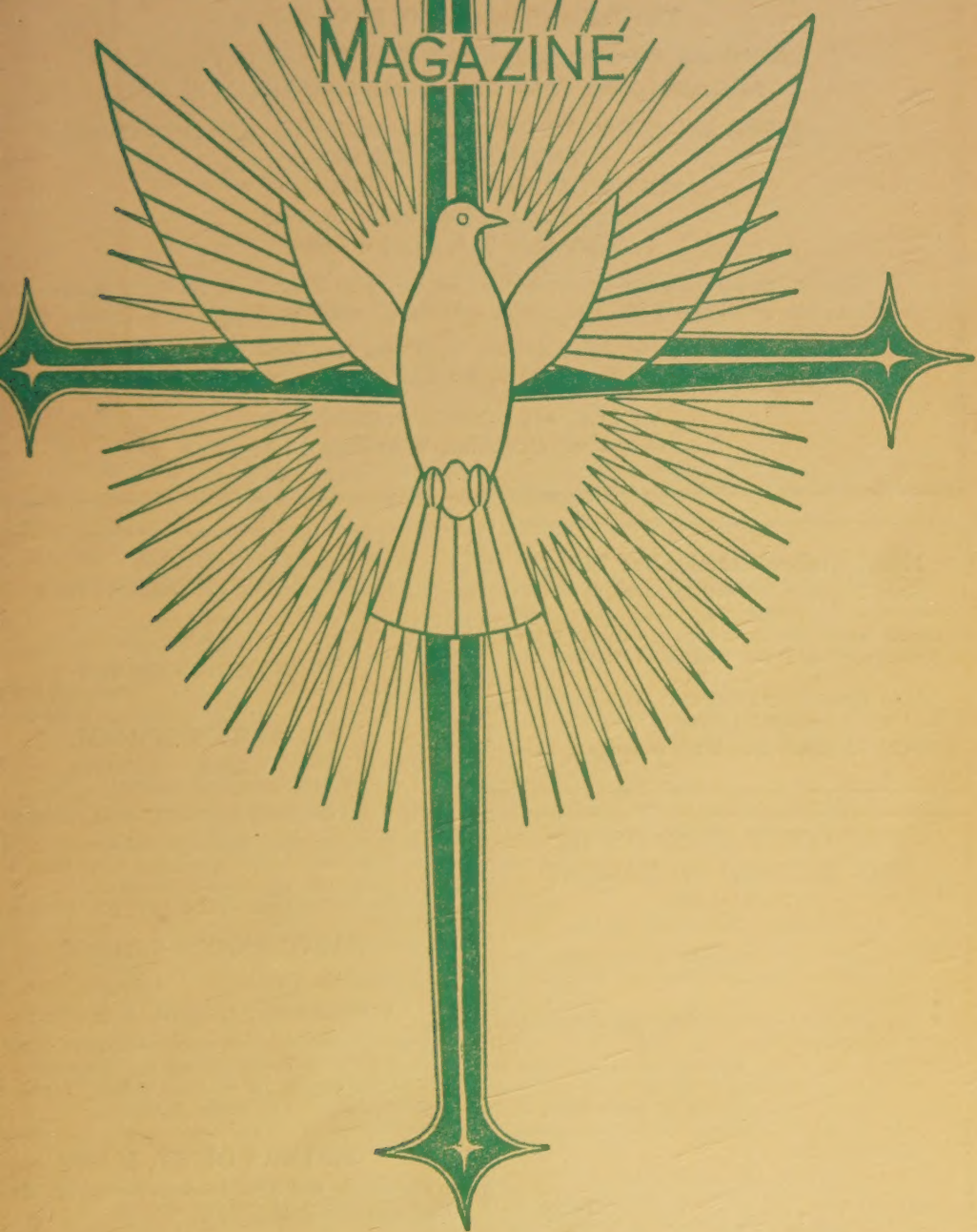
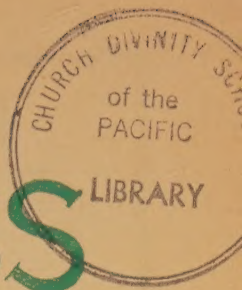


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JANUARY 1959

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Published Monthly

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No. 812 Gifts of the Magi

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# The Holy Cross Magazine

Jan.



1959

## Where Lies Our Peace

BY FREDERICK WARD KATES

GOD'S will for man is peace—peace in his world and peace in his heart. Yet all the things man possesses peace is rare—seldom one.

s, then, God mocked? Is His will thwarted, of no effect?

The answer is both "yes" and "no." On one hand, the answer is "no": God's will for man abides the same—it is peace. On the other hand, it is "yes": the way we—"we" meaning all of us with the exception of the saints among us—with our pride, our self-assertion, our selfishness, does defeat God's will for us. It is our sin, nothing more and nothing less, that precludes our knowing God's peace and will keep on depriving us of God's gift of peace until it is mastered and overcome.

With regard to peace in the world outside ourselves, we cannot do too much directly to bring it about beyond praying God to lift us above our private-mindedness and give us public hearts to work for God's Kingdom by daily creating that atmosphere of brotherhood by

a happy temper, a friendly mind, and a generous heart, which alone can bring in the Great Peace to God's honor and the comfort of all mankind.

However, with regard to peace within ourselves, there is much we can do.

\* \* \* \* \*

The first thing is to get our relationships straightened-out, to get them right. When all our relationships are right, all else, rather wondrously, comes right. No man can or may know peace in his heart who is on "off" terms with himself, with his neighbor, and with God. Once get these relationships attended-to, straightened-out, healthy and happy again, and peace flows into the heart and life that before were tempest-tossed and angry, unhappy and confused.

Now this involves, so far as the relationship with God is concerned, penitence and forgiveness desired of God, accepted from God, bestowed by God. This must take place before there is that free, unimpeded flow of life to life between God and man and man and God which means peace, because guilt



and all that separates man from God has been done away. So far as the relationship between a man and his neighbor is concerned, reconciliation is called for—reconciliation between the neighbor he has offended or the neighbor who has injured him. So far as one's self is concerned, and this may possibly be the hardest relationship of all to get right, getting one's self organized is involved, oriented, integrated within one's self, so that one is moving in one direction all the time, not three or four.

\* \* \* \* \*

Where lies our peace? It lies, first of all, in getting one's relationships squared-away and on the right basis. It lies, secondly, in accepting both ourselves and our lot, in accepting "the place the divine providence has found for you, the society of your own contemporaries, the connection of events," in Emerson's words. It lies in going along with life, riding with it.

"Do not despise your situation;" Amiel admonishes us—"in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the infinite. The essential thing for everyone is to accept his destiny. Fate has deceived you; you have sometimes grumbled at your lot; well, no more reproaches; go sleep in peace."

Again, the words of J. R. Miller: "You cannot at present change your surroundings. Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances."

#### YOUR PLACE

Is your place a small place?

Tend it with care;

He set you there.

Is your place a large place?

Guard it with care!

He set you there.

Whate'er your place, it is

Not yours alone, but His

Who set you there.

—John Oxenham

So, accept your life as it is, the conditions and circumstances of it; ride along with it and discover what those who do this find to be true—that life has wings.

\* \* \* \* \*

Where lies our peace? It lies in complete acceptance of the will of God, or, stated another way, in complete resignation to the will of God.

"The basis of all peace of mind, and must be obtained before we get that peace—a cessation of the conflict of two wills—ours and God's," Charles G. Gordon instructs us. And, remembering Fenelon's dictum: "There is no peace for him who resists God's will," our wisdom and our peace consists in going along with God's will. In quietly obeying God's will, in not fighting it but rather gladly acceding to it, is peace to be found. "In His will is our peace," declared Dostoevsky, "nowhere else is it to be found."

"Peace of heart lies in perfect resignation to the will of God," testified Fenelon. "Put all things then in His hands and offer them beforehand to Him in your heart as a sacrifice. From the moment when you cease to want things to be according to your own will and accept unconditionally what He sends, you will be free from all your regrets, retrospects and anxieties about your future concerns."

William Law encourages us in making active acceptance of the will of God rather than a passive resignation to it: "Resignation to the Divine Will signifies a cheerful approbation and thankful acceptance of everything that comes from God. It does not mean enough patiently to submit, but we

fully receive and fully approve of everything that, by order of God's providence, comes to us."

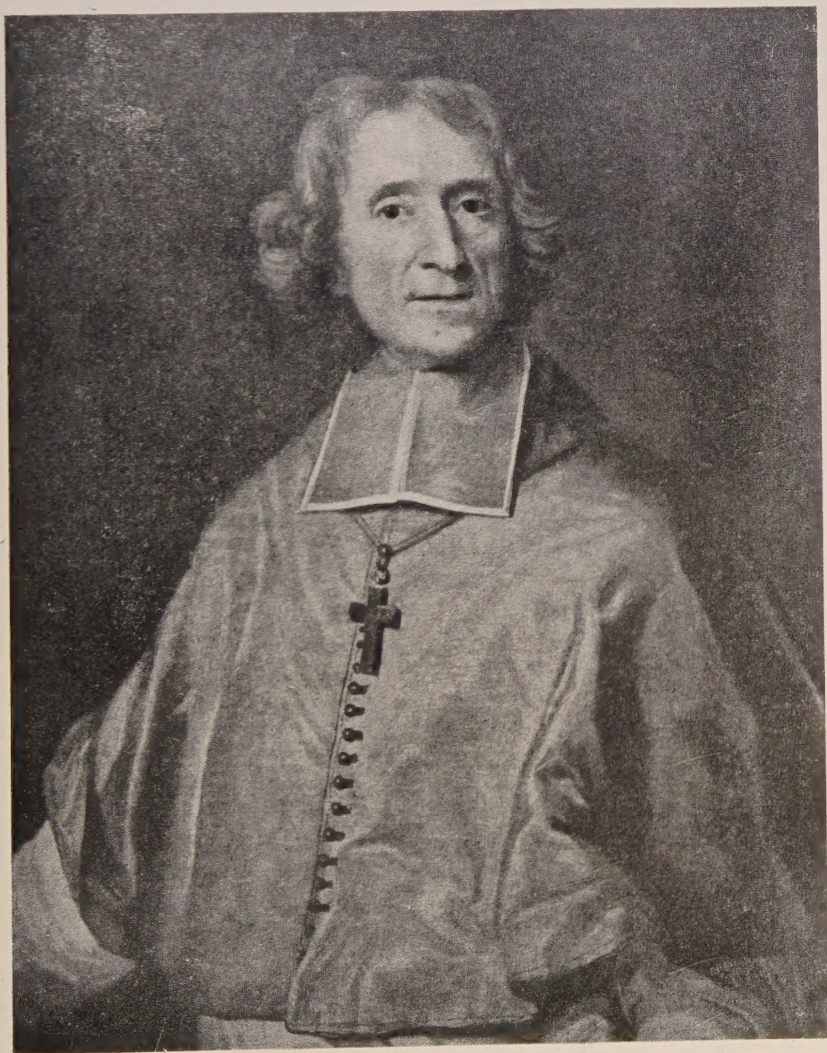
When," . . . for God's Glory, accept His will entirely, and never suppose that you can serve Him better in any other way. You can never serve Him well, save in the way He chooses." (Fenelon).

\* \* \* \* \*

Where lies our peace? It lies in a readiness to do God's will. "Lo, I come to do thy will, O God" (Hebrews 10:9)—this motto to keep before our eyes.

"Study to follow His will in all, to have no will but His," Robert Leighton advises us. "This is thy duty, and thy wisdom. Nothing is gained by spurning and struggling but to hurt and vex thyself; but by complying all is gained—sweet peace. It is the very secret, the mystery of solid peace within, to resign all to His will, to be disposed of at His pleasure, without a contrary thought."

Who makes it his aim to do God's will soon discovers the truth in Andrew Murray's words: "Through His will, loved and done, lies the pathway to His love."



ARCHBISHOP FENELON



Where lies our peace? It certainly does not lie in neglecting or shirking or in not fulfilling our duty. No man ever came into enjoyment of inward peace by following such a course. "Every morning cries to us: Do what you ought and trust what may be."

Doing one's duty is one of the sure avenues to inward peace. "The safest place in all the world is the place of duty," said Bishop Brent. "God's wings are over it, and God's peace guards it."

\* \* \* \* \*

Where lies our peace? Part of the answer is to learn "in whatsoever state I am, therewith to be content." (Philippians 4:11). "The true Christian," Fenelon tells us, "whatever the misfortunes which Providence heaps upon him, wants whatever comes, and does not wish for anything that he does not have." To rest content with our lot is certainly part of the secret of the heart at peace.

\* \* \* \* \*

Where lies our peace? It lies in patient

endurance. "It is by your patience that you will win your souls." (St. Luke 21:19)

"Nothing great was ever done without much enduring," wrote St. Catherine. Siena and Fenelon reminds us that "Peace in this life springs from acquiescence even in disagreeable things, not in exemption from bearing them."

Yes, patient endurance is a large part of the secret of peace, so pray God for His gift of grace of patience, which is, in Edward B. Pusey's definition, "the grace of God whereby we endure evil for the love of God."

\* \* \* \* \*

Where lies our peace? Finally and above all, it lies in living our days in closest companionship with Him who bestows upon those who love Him the peace that filled His own life, the peace that comes straight from the heart of God.

\* Goodspeed translation.

## Return To Africa -- II

BY SYDNEY J. ATKINSON, O.H.C.

I had forgotten what a terrific hill (mountain!) there is to climb just before you come to Yallahun. Whew, that just about did me in! However, once we were up, we stayed up since we spent the night in Nyandahun, which is on the plateau.

An old Muslim man came to greet me in Nyandahun. As he had a bit of cloth tied around his head, I asked if he had a headache. Evidently he was suffering from it a great deal; so I gave him some atabrine and empirin. Later, much to my amazement he came over to my house with a tray bearing a cup, etc. for coffee. That is my first time I have ever been served coffee in a native town. The trade mark on the package showed it had been produced in Dakar and it certainly was good! My Mohammedan friend also supplied more coffee the next morning. Just as I was leaving there was a very nice young man (also a Moslem) who asked me to come

and look at his new-born baby. It was a pathetic little thing: one of those strange cases with malformed limbs and a skin like parchment. I was sorry to have to tell him there was nothing we could do. I doubt the child would live long.

After saying our goodbyes to the town folk, we hit the trail again and got off to a good start. As we went over the top of the mountain, we did not stop to inspect the famous cave of bats there, but we could hear them chattering in the distance. The long trek down the mountainside was quite easy, but the swamps were bad as we got to the low-lying areas. However we had no trouble crossing the big river: it was in flood but there was a fine hammock bridge slung well above the water level. Our visit in Vah was enjoyable. It was good to see our two young teachers, Francis and Jeremiah again. I think they are doing a good job there,





of a rice famine. The clan took over the old school on which to build an airstrip—which is now no longer used. At present school is held most inconveniently in the old palaver house, but a new site has been chosen and we hope to put up new buildings next dry season. Right now it is impossible to get large supplies, such as zincs and cement, into that area. Since I left, Jeremiah married Elizabeth, a nice young school girl from Bolahun. I also celebrated Mass and had a big palaver with the local chiefs on the school situation.

### *The Disappearing Handrail*

My plan was to come back by way of Sierra Leone and meet Fr. Gill in Pendembu. Teacher Francis decided we would try the "hardest" way there although we were warned that the boundary river was in flood. Certainly was! When we reached the usual crossing place, it was obviously impossible. Teacher and I could have swum it, but we had two carriers with loads, plus two of our school boys with us. A man from a nearby town guided us along a hunter's trail for a mile or so until we came to a place where a huge tree had fallen across the river. Not even so, it was mostly under water. So

we had to strip off our clothes and go, one at a time, across the tree trunk. There was a raffia rope stretched part way across, but, as it ended under water, it was not much help after you had gone about three-quarters of the way across—then you had to depend upon a good sense of balance. The current was very strong and, as we had to wade over waist high while maintaining a foothold on the log, it was quite an exciting experience. The guide made two trips first in order to carry over the porters' loads; then he carefully helped the two small lads across one at a time; finally we adults crossed under our own power. The whole operation took more than half an hour, and, taking into consideration the detouring we did to get to the fallen tree, we lost a lot of time. When we reached Batoma, the first town in Sierra Leone, we were pretty bedraggled specimens of humanity, but, as usual, the townspeople gave a friendly welcome. We sat around for awhile and a luscious pineapple was given to us (this always makes my mother's mouth water!)

### *Sickness and Superstition*

Again I was taken to see a child. This was a little girl around two years of age. She has a slight limp and her eyes are slightly crossed but otherwise she looked fairly normal. When I heard what had happened to her, this seemed incredible. Evidently she was quite paralyzed at birth and the local people thought she had a spirit in her; so they locked her up in a room without food or drink for two weeks. At the end of that time they examined her and found her still alive. Apparently this was taken to be a sign that she was meant to go on living and so they fed her and took care of her from that time on. This was the story I got, but I rather imagine her mother must have smuggled some food and drink in to her. It is pitiful how the weak and helpless have to suffer because of such superstitions.

### *Dressed for Dinner*

We hit the trail again and our next stop was at a town where there is a Roman Catholic mission school. None of the R. C. Fathers is in residence, as this is only an outstation,



but there were two very nice native teachers on hand. They have been friendly with our teacher Francis and soccer matches have been held between them and Vahun. One of the teachers had a toothache and the chief of the town had fever; so out came the bottles of atabrine and empirin again. From now we kept going at a brisk pace and we did not stop at any more towns. We had left Vahun at 10 a. m. and we did not reach Pendembu until 6 p. m. It was getting dark and rain was threatening. Fortunately Teacher Francis knew a Creole trader who had a lorry and, when we reached his place on the outskirts of Pendembu, he very kindly gave us a lift for the rest of the way. He also took care of my Vahun entourage after I was billeted for the night. I had arranged to meet Fr. Gill at the Bank of Africa which is managed by a young Scotsman. But nobody was there, except the house boys who said "massa" was over at the ABC Trading Company. There I found Fr. Gill with George Rae (the Scotsman) and Bill Gobbin, the ABC manager whom I had met on my way out three years ago. It was good to see them although I was a terribly dirty mess after a day's trek compared with their spruced-up appearance. However, the house-boy soon had a bath ready for me and then I came out in all my glory! I forgot to mention earlier that Teacher Francis had given me a grand outfit (coat, shorts and hat) made of country cloth, and I now appeared in same with great effect! We had a pleasant evening together and a good sleep that night. The next morning I took a quick look around Pendembu, which has grown enormously, and then Fr. Gill and I started back for Bolahun—which we were destined not to reach that day.

### *Back on Foot*

On our way, we stopped at Kailahun, where we had customs palaver, and at Buedu, where our good friends, the Allies, gave us food. Having our truck well loaded, we then took off for Koindu. That is where the road branches off to Liberia and this was new to me. Several times Fr. Gill and I remarked on what a beautiful day it was—famous last

words! When we reached the Majo River, the weather was still fine, but the river was flooded and the bridge was floating and partly washed away. Obviously we could not cross. Finally Fr. Gill and Stephen Boakai, the car boy, elected to stay behind. I repacked my boxes so that I got the bare essentials into one: Mass kit, a habit, and a blanket. Two young Kisi lads came along and one of them agreed to carry the box. I carried a water canteen and a small bag containing my breviary, a few medicines and a little money. It took us about fifteen minutes to get across the waters. By this time, what had been beautiful weather now looked most threatening. And soon the rains came. We were deluged! I had not expected this and was wearing my nice new country suit and my better pair of sneakers (the only ones with me). When we reached Sielo, we were definitely in the drowned-rat category. However Tamba Taylor, who is now Paramount Chief of the Kisis, provided me with a good room and soon Henry Hali Saa put in an appearance too. He used to be one of my high school students and is now himself the headmaster of the government school at Sielo. It certainly was good to see him again, and his wife, Agnes Waata (our first girl graduate from St. Augustine's High School). Henry lent me a pair of brown shoes and blue sox which went very well with the habit! Water had got into the box and so I had to drape vestments and altar linens around my room in hopes that they would dry out before the next morning. Although it was very late by this time, Agnes sent me some food which certainly tasted good after over an hour's tramp in the rain.

The next morning many of the townspeople and all the school children came to the open palaver house for Mass (the altar linens were still damp but we managed). We had a lovely service and they all sang well. In the meantime, people had gone out to assist Fr. Gill and he was able to reach Sielo around 11 o'clock. After a quick inspection of the school, we were on our way—only to be held up again for several hours when we came to a bridge which had collapsed. The



Our crew worked hard on this and we were to be on our way again around two p.m. We finally reached Bolahun late that afternoon. This was Sunday, September 14; so you can see how effectively we observed our major feat, the Exaltation of the Holy Cross!

### *Second Trek—Bandi Country*

On Monday I held my classes in school until 2:30 p.m., and then hit the trail again, this time it was to visit the Bandi towns of Langeheimba, Dambu and Sumolahun. These were the towns which our devoted angelist, Cyprian Ambuley, served so faithfully until he was shot in a hunting accident two years ago. At present one of our school boys, Edward, who is a native of Sumolahun, makes weekly visits for God-Palavers and one of the Fathers tries to make periodic visits to provide the sacraments. I found many old friends in these towns. Langeheimba and Dambu both have small church buildings and a nucleus of Christians. It was a joy to provide them with the Bread of Life and our God-Palavers were most appreciated. Cyprian certainly taught them how to sing the Christian hymns.

### *Guest in the Guest House*

When we reached Dambu on the second day, we found a most unwelcome visitor in our house. The Mission has its own house in this town, but there was a huge black viper lodged up in the thatched roof. We could see its long coils but it made a poor target for the little pistol which I had borrowed from Kit Cone. I climbed up on a table, stuck my head through a hole in the ceiling and prodded Mr. Snake with a long pole. I was suddenly confronted by a large hissing mouth, beat a hasty retreat and lost interest in all things heroic. In the meantime, Edward found a man who had a shotgun. I bought a cartridge (which cost 25¢) and Edward took a shot at it. A good deal of the thatch was blown out, but so was the snake, in several parts. These latter lay squirming on the ground while the mouth opened and closed convulsively. The whole thing was eight feet long; not a pretty sight. Since the roof had already been leaking and the shot did nothing to improve matters, we had to find another house for the night. We finally got our things housed and then we took off for Edward's own town, Sumolahun, which is about a half-hour's walk away. In this town there is an exceedingly old man who is terribly deformed with leprosy, and he is



HOLY NAME SISTER AND SCHOOL GIRLS

quite a mine of information about the old days. We had a long chat with him and it was all very fascinating. Another old man, who had heard of what we planned to do, hobbled over from Dambu and he added his quota of legends. Later in the evening we had God-Palaver, which was not too well attended. This town was involved in a case of ritualistic cannibalism two years ago and it still has not recovered from the depletion caused by the imprisonment of many of its inhabitants. However, it now has a very energetic young man as chief and I hope it will be able to build up again. But we must make sure that it does not lapse into its old ways.

#### *Future Hydro-Electric Power?*

Next morning we had an early Mass at Dambu, before the people left for their farms, and then we too got on our way. The Kaihar River was greatly swollen and we had to wade even to get onto the hammock bridge. As a matter of fact, the river was so high that the sagging middle section of the bridge was under water. Edward and I left the carriers awhile to go and inspect a waterfall which we could hear in the distance. When I was in Monrovia an American engineer told me that he had heard there was a fall in that area, but I had never seen it before. So I took this opportunity of visiting

the place. It was awfully a hrd to get to, but we finally made it and gazed out over a stupendous rapids. Whether it is steep enough for hydro power is problematical. A construction company has already made some surveys of the Kaihar and we are taking daily readings of water levels for them at present time. Of course, the great difficulty is that there is not enough water in many of the streams in the dry season, and then there is too much in the rainy season. The Kaihar, however, is a large river and always has enough water in it, but the problem of control is going to be a headache. Hydro-electric power would be a great boon to the Western Province. I cannot begin to present an adequate idea of what it has meant to Bolah to have our new diesel-powered electric plant. How much more wonderful would a full sized hydro plant! This will give you some idea, though, of how we carry on present jobs and still dream dreams for the future.

After looking over the waterfall, we took to the trail again and got along fairly well until we hit a low lying area which had become one huge swamp. The trail just disappeared but fortunately there was a young man in a neighboring rice field who came and guided us. Anyway we got back to Bolah before sundown.

(To be continued)

## A Plea To Return To Plainsong In Anglican Liturgical

BY JOHN PATRICK GRAHAM

### *Introduction*

It is of the utmost importance for a Christian Communion whose worship is embodied in a formal liturgy to be extremely cautious in setting music to it. There is ample evidence that the early Christians sang and that much of the music employed by them was taken directly from the Jewish Synagogue, which is quite natural since most of the first Christian adherents were Jews. Apel's *Harvard Dictionary of Music* describes recent

studies which bear out this point:

... Already the fact that practically all the early texts of the Roman Church were taken from the psalms points to a strong Jewish influence. Also the general character of Gregorian music is 'Oriental' rather than 'Greek.' This point of view has gained considerable support by the recent investigations of Idelsohn, who has shown that many of the melodies still sung today by Jewish tri-



singing in isolated spots (South Arabia, Persia) are strikingly similar to psalm tones of the Roman Church.<sup>1</sup>

This monodic, free rhythmic, choral music is called plainsong, plain chant, ecclesiastical chant, or chant. The term "plainsong" will be used in this paper because it includes several varieties or sub-species of the same general type of music of which the Gregorian is the best known. The predominance of the term "Gregorian Chant" in plainsong literature stems from the fact that Pope Gregory (590-604) originated a plan to cause all of Christendom to conform to the musical practice in Rome which was called Roman Cantilena or Gregorian Chant. Anglicans prefer to use the term "plainsong" and in that way avoid being limited to one species of the older music.

Why should the Anglican Liturgy be limited to plainsong rather than to some other type of music more attuned to our modern esthetic tastes? While the writer believes emphatically that plainsong is the ideal music for the Anglican Communion's choral worship, the answer is not a simple one. In the following pages an attempt will be made to account briefly the origin and development of plainsong, its esthetic and liturgic advantages, and its fitness to express musically the Anglican Liturgy.

### *The Origin and Development of Plainsong*

The Jewish Synagogue, as has been noted in the introduction, was undoubtedly the source of the music employed by the Early Christian Church; moreover this "borrowed" music has survived and has become a distinct type of plainsong. It is thought that the Jewish Synagogue is an example of the music inherited in the Jewish Synagogue. The *Harvard Dictionary* states: "... the tracts are believed to be an early type of plainsong which was later replaced by the alleluia, except for those occasions for which the joyful character of the latter was not proper."<sup>2</sup>

During the course of its development plainsong acquired characteristics distinctly its own, one influence being attributed to the musical nature of the Greek language. St. Augustine, Bishop of Hippo, mentions "the usage at Alexandria under St. Athanasius which was more like speaking than singing."<sup>2</sup>

Because of the hostile attitude of the Roman government there was little opportunity for the development of an elaborate liturgy during the first three hundred years of the Church's existence; however, suffice it to say that the Church did grow phenomenally both in the number of adherents and in the scope of its influence. In speaking of the development of the liturgy, McKinney and Anderson state:

The history of early Christian music is inextricably bound up with that of the development of the liturgy, that is, the public rites and services used in the Church's worship. The earliest of these liturgies together with the music used in it, came out of the East, and for the first few centuries of the Church's existence innumerable local and territorial liturgies were used, all of them different—Syrian, Egyptian, Persian, Byzantine, Gallic, Hispano-Gallic. Even the Roman liturgy, which later supplanted the others and remains today (with a few exceptions) the standard of the Roman Catholic Church throughout the world, was at first Greek in form and language. By the seventh century this had become homogenized, had adopted Latin as its official language, and had gathered to itself a vast body of effective music of scope wide enough to cover the needs of all those who participated in the services. By this time, bishop, cleric, choir, and congregation each had an important and individual part in the common worship, with a definite type of music adapted to the particular requirements.<sup>3</sup>

The "golden age" of plainsong is said to have lasted from the sixth to the eleventh centuries in which period it grew to its fullest development; thereafter it suffered a gradual decline in the estimation of churchmen. *Organum*, which is the practice of two to four voices singing at intervals of a fourth, fifth or octave between voices, made its appearance during the ninth century and it is

<sup>1</sup>Willi Apel, *Harvard Dictionary of Music*, (Cambridge: Harvard University Press, 1945), p. 309.  
<sup>2</sup>*Ibid.*, p. 755.

<sup>3</sup>Dickinson, Edward. *Music in the History of the Western Church*. (New York: Scribner and Sons, 1902), p. 51.

supposed to have been the earliest form of polyphony.

There were many varieties of organum with elaborate sets of rules for their proper execution. During the thirteenth century as an outgrowth of organum, *Musica Mensurata*, or measured music, developed a type of polyphonic music in which every note has a strictly determined time value in contradistinction to plainsong with its free rhythm. From the thirteenth to the sixteenth centuries here were several systems each of which differed from the other in some respect.

During the fourteenth century the Dominicans and others attempted to "correct" the plainsong literature. Plainsong had already fallen into disrepute and these "corrections" almost extinguished it. A similar incident occurred in France during the seventeenth century when a group attempted to "improve" plainsong by the addition of chromatics and with the use of a measured rhythm. During the fifteenth and sixteenth centuries composers such as Dunstable of England, Dufay and Okeghem of the Netherlands, and others, composed much church music, most of which was in an elaborate polyphonic style. But in the latter half of the sixteenth century Palestrina set a more conservative style in church music composition.

Some historians attribute the secularization of the church music of the seventeenth and eighteenth centuries to the "spirit of the Baroque Age" while others believe that it was prompted by the tensions resulting from the Reformation and Counter-Reformation. The Church, the institution which had nurtured music for more than a thousand years, finally lost its hold on the art, and meekly accepted the worldly music that musicians thought fit to offer.

Evidence that the Roman Catholics as well as other communions were bewildered and confused concerning the state into which

church music had gotten itself is indicated by the fact that Pope Paulus V in 1614 appointed two Italians, Felice Anerio and Francesco Duriano, to edit a gradual using plainsong. This work was completed in less than a year in a manner described by the Catholic Encyclopedia as "incredible recklessness."<sup>4</sup> In spite of its lack of authenticity the Medicean Gradual continued to be the Official Chant Book of the Roman Catholic Church until late in the nineteenth century when the Vatican recognized the monumental work of the Benedictines, especially those of Solesmes, France, in their scholarly research on authentic versions of plainsong, a project which had been underway since early in the nineteenth century.

Since it is the intention of this paper to deal primarily with the Anglican Liturgy, some attention should be given to what happened in England after the Church of England severed relations with the Vatican. Because accurate accounts of the Reformation must necessarily be long and complex, the writer proposes to treat only those aspects directly concerned with music. In 1549 was issued the first English Prayer Book of Edward VI. Merbecke, during the next year, set this to music as prescribed by Archbishop Cranmer. A quotation of a letter from Cranmer to King Henry VIII indicates something of how Cranmer felt about music in the Church service. In reference to the musical setting of the liturgy, he says:

But in my opinion, the song that should be made thereunto would not be full of notes, but, near as may be, for every syllable a note, that it may be sung distinctly and devoutly.

Because of Cranmer's objection to the florid "operose" style of church music then in vogue, he ordered Merbecke to allow only

<sup>4</sup> "Gregorian Chant," *Catholic Encyclopedia*, Chas. G. Heberman and others, (New York: Encyclopedia Press, Inc., 1907), Vol. XII.

<sup>5</sup> Oliver Strunk, *Source Readings in Music History*, (New York: W. W. Norton and Company, Inc., 1950), p. 351.

<sup>3</sup> Howard D. McKinney and W. R. Anderson, *Music in History*, (New York: American Book Company, 1940), p. 119-20.



ARCHBISHOP CRANMER — *Reformer*

note per syllable in his musical setting. In the new setting he used a simple plain-song but the one note per syllable resulted in being "stiff and heavy." William Byrd, Thomas Tallis, and others wrote English settings for the Choral Eucharist; however, it was not until the general restoration of the Choral Eucharist during the early part of the sixteenth century that the music controversy was revived. Most of the English church music consisted of hymns, anthems and psalms, to the neglect of special settings for the Communion.

That the English Reformers intended to restore plain-song is evident from a quotation in the preface to the first edition of the Plain-song and Mediaeval Society's *Elements of Plain-song*:

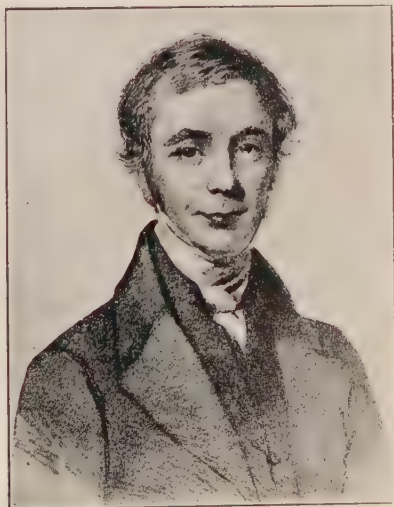
... (They) rejecting the florid harmonized masses that had long been the fashion, expressly ordered Plain-song for Divine Service itself while admitting polyphonic music before or after

it. It chanced that the Reformers, in thus ruling, unwittingly acted upon their principle of appeal from the mediaeval to the Primitive Church, for Plain-song is undoubtedly the creation of the first six centuries of Christianity. With truly marvelous vitality it resisted corruption for at least seven hundred years, and only gradually succumbed to the influences which led to the religious reaction of the sixteenth century. Its revival is therefore in the truest sense a completion of the work of the Reformation.<sup>1</sup>

The Catholic Revival in the Anglican Communion during the last century marked a renewal of interest in the Choral Eucharist, which in turn prompted English musicians to investigate the problem of an adequate musical setting for it. In the Roman Communion a somewhat similar movement called a "liturgical revival" is underway; however, in many respects the two movements are the same in that one of the aims of both communions is the attempt to rediscover authentic versions of the music of the Early Church and their function in the Worshipping Body. There are also many other parallels not directly concerned with music, between the Oxford and the Liturgical Movements.

<sup>1</sup>Plain-song and Mediaeval Music Society, *Elements of Plain-song*, (London: St. Mary's Press, 1909), p. viii.

(To be continued)

JOHN KEBLE — *Restorer*

# Unto The Altar Of God

BY ESTHER H. DAVIS

## *The Last Gospel*

In the beginning was the Word and the Word was God.

To what can I liken Thee, my God, or how describe what Thou dost mean to me. Thou art a broad and pleasant field wherein I roam, knowing no harm can reach me there. Thy bosom is my resting place, Thy voice, the music of my soul. Within the circle of Thine arms I find my refuge and my home. When I am overcome with grief Thy hand is there to wipe away my tears, and I rejoice, touched by the hand of God.

Thou art the staff on which I lean, my sure support when I would fall were Thou not there to bear me up and carry me across the pathless wastes which I encounter when I try to travel without Thee. Thou art my strength. Without Thee I am weak. Thou art to me a deep, untroubled spring at which I kneel to drink and rise refreshed.

Thou art the light that brightens all my days, filling each one with shining radiance. I see Thee everywhere I look, in glistening snow and flowering tree. The cherry's white flung gaily at the sky is but Thy signature. The fragrant breeze is Thy caress.

All creatures moving busily about are filled with Thee, for Thou art Lord of Life. In the pattern of their lives and mine I see the working of Thy majesty.

All things Thou art to me, because Thou art all things. Without Thee was not anything created. Without Thee cannot anything exist. Before all things, Thou art. Yet not from nothing didst Thou call me forth. From Thine own being did I come. Since Thou art all, then am I part of Thee. In Thee is Life, the life that is my light, that shines in darkness though I know it not; which when I finally see and comprehend,

proclaims me as Thy child. From Thee came, in Thee I live, to Thee I shall return. Thou art my breath, my sight, my daily bread.

All that I know of beauty, faith and hope I know because of Thee. Love, mercy, goodness, truth, are attributes of Thine, and when I see them in my fellow man or feel them in myself, I look, albeit darkly, on Thy face.

Thou art the rhythm to which I am tuned and my heart beats in harmony with Thine. My soul sings praises Thou alone canst hear as secretly she worships and adores. Beyond all words I seek Thee, O my God, in quietness of mind. Still Thou my thoughts follow. Thou mayest speak directly to my heart. Touch it with Thy quickening flame and make me wholly Thine. I have received Thee in this Sacrament and daily I receive Thee in my heart, welcoming Thee of Whom inseparably I am part. I acknowledge Thee forever as my God, because forever shall I live with Thee.

In the beginning was the Word, before spoken and unheard. The Word made flesh. Who dwelt among us, seen. The Word made visible in Whom all is contained. As it was in the beginning, so shall it ever be. Without end we shall behold Thy glory which now we see but dimly and in part. Thy glory in the Holy Ghost Whom Thou didst send to be our Comforter. The glory of the Father in the Son, shining with grace and truth. *Panis angelicus*, He has been called, as well as *Panis hominibus*. With the mighty company of Heaven we shall receive at last from Thine own hand our full portion of the Bread of Life and comprehend with rapturous delight the fullness and wonder of Thy love.





St. Mark's Church, Altadena, California

his concludes the monthly instalments of  
s Davis' thoughts on the Eucharistic Of-  
We are deeply grateful to her for allow-  
us to share them. The cut shows the

altar of her parish church, of which she says,  
"Of course, to us who receive Communion  
there, it is the most beautiful place in the  
world."—Ed.

## First And Lasts Of Church Unity

BY WILLIAM BUSH

The Octave for Church Unity, observed  
in January 18-25 each year, arouses an  
increasing interest in Christian circles.  
Extra services are held, extra prayers are  
said in a continually growing number of  
churches throughout the world in almost  
every large branch of Christendom. That  
the Octave was started and promoted by the  
efforts of a French priest who worked with  
the blessings of the Vatican should be a sum-  
mons to all of us American Episcopalians to  
set aside our prejudices during this week  
and pray from the bottom of our hearts the  
prayer of our Lord: "That they all might  
be one."

Perhaps there is also a Gospel precept in  
the fact that this Octave was founded and  
promoted by a Roman Catholic, for the  
Roman Church is usually held by most of us  
non-Roman Christians as being the *last* one  
to want unity outside herself, the *last* one  
to promote understanding and to sustain her  
part of the burden (larger than all others, we  
reason) of divided Christendom, the *last* one  
to try to be an element of unity in our midst.  
Doesn't she refuse to send official delegates  
to ecumenical conferences and content her-  
self with observers? Doesn't she persecute  
other churches in countries where she is  
dominate?

Yet there is a reversal for us, a humility for us who feel contented as we read the above just accusation of Rome. For these accusations are only part of the story: they are the worst part and hence the part that all of us, poor sinners, regard as being the most important. But that is just where the Devil wins his battle—and what an easy victory! For Rome cannot be dismissed with just those considerations; she has fostered the Church Unity Octave and has gone outside her own fold to recruit the faithful of other branches of Christendom. This is largely the work of one holy French priest, the abbé Paul Couturier, from whom the charity and light of the Holy Ghost continue to shine forth in his disciples and in his followers across the various denominational barriers.

The abbé Couturier's approach was most un-Roman—at least in the sense in which we think of Rome—for he enlisted Christians of all sorts to pray for "*that unity which Christ wills, by the means which he wills.*" It is to be noted by all of us that this formula says nothing of Rome or of the Patriarch thereof. It says nothing of submission to anything or to anybody except to Christ Himself. It is a formula utterly in the spirit of evangelical charity because it is in the Spirit of Christ: the Holy Ghost. And this Spirit, let us remember, is all-conquering. This is the same evangelical disposition as that manifested by the Mother of Incarnate God: "Behold the handmaid of the Lord, be it unto me according to thy word." It leaves full play to the Holy Ghost in each of us and sets up no barriers as to what must or must not be done to accomplish His will which we as Christians are bound to believe to be unity *in Him*.

The abbé Couturier met much opposition, needless to say, both in his own Church as well as outside it. But it is a victory for the Holy Ghost that he succeeded (. . . "and the gates of hell shall not prevail . . .") and that now, after his death, the Octave goes on, year by year.

The Gospel precept spoken of previously? It is just that if most of us consider Rome to be the last in attempts at unity, she is cer-

tainly the first to organize a concerted prayer from all Christians "that they might be one." Let those of us Anglicans who tend to scorn Rome's organizational inflexibility, let those of our Orthodox friends who keep reminding both Rome and us that although unworthy, they alone possess the whole truth, let all of us non-Roman Christians blush that it was none of us who took the lead in summoning the Holy Ghost to unify us. Indeed, the first shall be last and the last first. Let us be humble enough and truthful enough, not only to admire the undertaking by the Roman Catholics but also to participate in it to the fullest of our respective abilities as individual Christians.

And as for us, for us Anglicans who regard our Church as "the bridge Church," the one Church having guarded the absolute essentials of an historic Christianity while paying due respect in our theology and our worship to reforming tendencies, we are surely often tempted to think of ourselves as an avant-garde of ecumenical standing: as a firm friend of the Orthodox (although few of us have ever got beyond considering them as too foreign to have anything to offer us), a staunch support of Catholic truth in a non-Roman sense, an interested and sympathetic comrade of the Methodists and Presbyterians, and generally a hail-fellow—well-met. We can, to our pride, exhibit our religious orders to astonish the informed Roman Catholics and to improve the Protestants as to the richness of our spiritual expression. At the same time we can point to the Archbishop of Canterbury who blesses a fundamentalist evangelist with Baptist affiliation such as Billy Graham. Indeed, we are in the middle and, if some of us weary of the position at times, we still feel rather contented when Rome pays homage to our difference from the Protestants by praying for us *Anglicans separately and by name* in the Church Unity Octave. We are equally contented that the Orthodox often regard us as their western brothers.

Yet this contentment, this satisfaction we feel as Anglicans before these considerations is damning. We really, deep down, like to think of ourselves as *first* in the ecumenical



not only because of our theological vision, but also because of our interested and enthusiastic support of ecumenical conferences, of our financial help of Old Catholic and of the Orthodox, of our concord with Lutherans of the Church of Sweden, and our participation in large inter-denominational organizations. Woe is us, for there is danger! There is the demon's temptation! For if we think ourselves first we shall last: the divine economy works that way. The last shall be first, the first last.

The reader may protest and say that Rome is being exalted at the expense of the Anglican Church. This is by no means intended. The aim of this article is to nurture and support the Life of the Holy Ghost in the Protestant Episcopal Church in the United States of America! But this can be done as each of us, as an individual Episcopalian, purges himself from all pride and in all prejudice and enters his closet to pray the Holy Ghost to deliver the Mystical Body of Christ, besieged as she is by the demons of hell who keep her in disunity. St. Paul has reminded us that we wrestle not against flesh and blood but against spiritual wickedness in high places. Belief in the evil and in evil spirits or angels is not peculiar in a society which is largely materialistic in thought nor is this belief adequately emphasized as a rule in the teaching of the Christians of the churches which may flourish in such a society. This weakness is always accompanied with an equally feeble devotion to the good spirits—the angels—for the same reason. When the material is removed the spiritual diminishes in importance.

Yet whether or not most of us have adequate belief in good and evil spirits, the fact remains that it is against the Devil and his angels that we as Episcopalians wrestle; and if we are to progress in the battle we must fight with *spiritual* means: prayer, utter abandonment of our intentions to the Holy Ghost. Neither theology, organization, nor financial goods will avail anything for the glory of God without the hearts of the faithful disposed to the divine action

expressed in these merely human efforts to achieve a divine Presence.

A few questions will suffice to speak of means to help us open our hearts, means commended to us both in our Book of Common Prayer and in the Holy Scriptures,



means taught by our Lord Himself. The questions are very simple. "How many souls in the American Episcopal Church will go without *one* meal during the Church Unity Octave for the intention of Christian unity, bearing patiently and with quietness the discomforts of being hungry?" Secondly, "How many souls in the American Episcopal Church will pray an extra 'Our Father' each day during the Octave for Christian unity?" The only accurate answers to these two questions are those given as each of us as an individual answers for himself, opening his heart to the Holy Ghost to answer for us. We are reminded in one of our collects that we have no power of ourselves to help ourselves and hence, any good action must be the action of the Holy Ghost working within us. But if we, as individuals, can answer the eternal question of "how many" with the simple answer of, "One! *I* will!" a victory has been achieved. The gates of hell are not prevailing. It will undoubtedly sustain us to remember that our Lord's heart-rending prayer—heart-rending today when we see our indifference to it—"That they all might be one," not only covers the entire 17th chapter of St. John's Gospel but was also prayed

in the night in which He was betrayed, in the night of His Agony and Bloody Sweat.

Pamphlets are undoubtedly available giving the intentions for each day of the Octave. *Holy Cross Magazine* usually prints the intentions for the Octave in its January issue. But having scheduled intentions and printed aids does not accomplish the problem which each of us, individually, faces as he puts himself before the two questions asked above. It is the disposition of our individual hearts and bodies as we go before the Throne of Grace on those eight days to pray for the triumph of the Holy Ghost that really counts, that will make our prayer effective that the Holy Ghost, besought by thousands of Christians the world over during these eight days, may triumph in us as we abandon our hearts to His all-consuming love. For when the Spirit of Christ triumphs in an individual Christian, regardless of the Church he is in, it is a triumph for Christian unity.

Let us, following our Lord's teaching, *faithfully* with joy and with no knowledge to others, let us pray in secret as well as in public, and let us rest assured that for every meal missed for every extra "Our Father" said for the intention of unity, we are one step nearer unity simply because it is the *desire* for unity which is moving us to offer these things and this desire is not ours, but Christ's desire in us.

We shall put no stipulation on the Holy Ghost. We shall pray for *that unity Christ wills by the means which he wills*. Communion with the Holy Ghost!

#### A COLLECT FOR UNITY

*O Lord Jesus Christ, who saidst to thy Apostles, Peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church; and grant to it the peace and unity which is according to thy will. Who livest and reignest God, without end. Amen.*

## Even So We Speak

BY MARION F. DANE

The Church speaks with many voices. She speaks with the tangled tongue of a theologian and the careful words of a teacher. She speaks with argumentation and declaration, with symbol and song.

This past summer, working as a member of a student service group in one of our Indian missions, I heard the Church speak through the voice of the mission bells. The priest who was superintendent of the mission had an elephant bell tied under the dashboard of his station wagon. Every time the car hit a bump, the clear-throated chime sang out, "To God give glory . . . glory . . . glory."

Outside the dining room window of the mission vicarage, bells of Sarna, tinkling as they trembled in the desert wind, reminded weary student workers to give praise to their Lord—even over the supper dishes.

A vigorous, clamoring bell called us to chapel, and the sharp response of another bell brought the congregation to its feet: the priest entered the sanctuary. To the triple-tongued sanctus bell our hearts responded, "Holy, Holy, Holy."

And keeping a solitary vigil before each of the desert chapels was a very large bell, the bell which pealed its message over the barren countryside, "Come worship, come worship. Morning and evening—for the Eucharist, for Vacation Bible School, for recreations—when the students tugged at the rope and felt a part of the joyous song, "Come worship."

When first we came to the mission, we would ring the chapel bell only until the sound filled our own ears. "And yet," the priest would tell us, "the people have not heard. They come a long way across the desert." So we would seize the rope and



until even the sand and the sage brush  
the passing clouds echoed our call, and  
people heard, and they came.

perhaps the Church, so often involved in  
ning to the variations in her own voice,  
d learn something from the mission bells.  
re is virtue in a sound which gives glory  
God; there is power in the voice which  
our own lives; but there is salvation in  
message which calls to the world, "Come  
ship."

if the people could hear, they would come.



## A Gentleman Of The Old Testament

BY FRANK DAMROSCH

It is a somewhat curious fact that in the  
 Episcopal Church we have one Bible on the  
 terns in our churches and another in the  
 nes of our people. I do not refer to the  
 of different translations; the Bibles on  
 lecterns contain books which are not  
 nd at all in those which most of us use  
 vately. These books are known as the  
 ocrypha and they must be in our churches  
 ause lessons from them are appointed  
 our lectionary. The name is the plural  
 a Greek word meaning hidden or spurious;  
 nce it applied to Jewish and Christian  
 itings which are not Universally recog-  
 ed as parts of Holy Scripture.

If, however, you should investigate the  
 ld Testament in a Roman Catholic Bible  
 u would find there all but three of the  
 oks in the Apocrypha as presented by the  
 ng James translators under that title.  
 ere was confusion in the early Church  
 ncerning these Old Testament Apocrypha  
 d this confusion has persisted through  
 e centuries. In the 16th century three  
 ous of Christians took definitive action



THE YOUNG CHRIST WITH ST. JOHN  
THE BAPTIST

by Desiderio da Settignano

(Courtesy of the National Gallery of Art,  
Washington, D.C. — Mellon Collection)

on the subject. The Roman Catholic Church,  
 at the Council of Trent, included in the  
 official canon of the Old Testament the  
 above-mentioned books. The Protestants on  
 the continent of Europe rejected them all,  
 chiefly on the ground that they were not  
 extant in any Hebrew manuscript but only  
 in the Greek version known as the Septua-  
 gint. The Church of England took a middle  
 of the road position, ruling in the 6th of  
 the Articles of Religion that "the Church  
 doth read (them) for example of life and  
 instruction of fmanners; but yet doth it not  
 apply them to establish any doctrine."

There is perhaps no book in the Old  
 Testament, whichever listing you follow,  
 which has a finer presentation of "example  
 of life and instruction of manners" than that  
 which bears the title, "The Wisdom of  
 Jesus, the Son of Sirach, or Ecclesiasticus."  
 The first part of the title is found in most  
 of the Greek manuscripts and undoubtedly  
 came from the lost Hebrew original where  
 of course it would have been "Joshua," the  
 name which is rendered in Greek as "Jesus."

"Ecclesiasticus" was the name adopted by St. Jerome in his Latin version, probably because the book was extensively used in the early Church for instruction in the conduct of life and thus became known as a "Church" or "ecclesiastical" writing. Scholars tell us that it was probably written between 190 and 180 B.C. The central theme is "Wisdom" and I cannot here go into the meaning of that term as found in the "wisdom literature" of the Old Testament. But this Joshua or Jesus, who was a scribe but not of the pharisaical type which we meet in the New Testament, was not interested in legalistic observances but with human conduct in a broad sense. We shall not, however, delve into the ethical aspects of his book but rather shall concern ourselves with his "instruction of manners." He gives us a picture of the ways of Jewish life, the social conditions of his day, together with admonitions concerning "manners" which are as valuable now as they were twenty-two centuries ago. Indeed this Jew of the second century B.C. has much in common with Lord Chesterfield of the eighteenth century A.D. He was "A gentleman of the Old Testament."

In our life in this world the friendships which we make are an important factor. So, at all events, says the Son of Sirach. "A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find him" (6:14-16). You will note that each time the word *friend* is used it is prefixed by "*faithful*." Faithfulness is indeed an essential part of friendship. Once we have entered into that relationship we should stick to the friend through thick and thin; if we do not, our friendship is valueless. It is not too hard to stick to your friend when he is in trouble through no fault of his own; indeed one feels a glow of virtue and self-satisfaction under these circumstances. The real test comes when the trouble is definitely the friend's fault; when, perhaps, he has sunk to the depths of depravity. We shall get no credit nor applause for being faith-

ful to him then; indeed we may have to share the obloquy visited upon him. But that is when he really needs us; I have seen many a redemption wrought by God through the loyalty of friends.

We are under no compulsion, however, to enter lightly into friendship. It is very important to differentiate between loving a man, as God commands, and liking all men. Love is expressed by wishing all human beings well and by doing good and not evil to them. Friendship is a particular relationship with individuals into which we enter voluntarily. And because it does involve faithfulness the exhortation in the marriage service applies here as well; friendship: "not by any to be entered into unadvisedly or lightly." I remember an occasion when soon after my family and I had arrived at a seashore resort, an obnoxious woman who inhabited a bungalow near ours remarked: "Since we are going to spend the summer so near to each other we may as well be congenial." Polite and kind, yes; congenial no. And congeniality is a prime ingredient of friendship. The Son of Sirach does not say this in so many words but he does give valuable suggestions for scrutinizing the people whom we meet to the end that we should not rush lightly into friendship.

"If thou wouldest get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion and will not abide in the day of thy trouble. And there is a friend who, being turned to enmity and strife, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thine affliction. But in thy prosperity he will be as thyself, and will be bold over thy servants. If thou be brought low, he will be against thee, and will hide himself from thy face" (6:7-12). The next advice seems a bit cryptic: "Use not much the company of a woman that is a singer, lest thou be taken with her attempts" (9:4). And finally, "A man may be known by his look, and one that hath understanding by his countenance when thou meetest him. A man's attire, and excessive laughter, and



shew what he is" (19:29-30). It may be dangerous to make off-hand judgments at a first meeting, but I am inclined to think that the Son of Sirach has something here. So much for friendship.

are thinking about "manners." In all lands and in all lands the "manners" of the are reflected in what goes on at the table, and our sage has much to say concerning the behavior of a gentleman at a festive board. "If thou sit at a bountiful table, be not greedy upon it, and say: There is must meat on it. . . . Stretch thine hand whithersoever it looketh, and eat it not with him into the dish. . . . as it becometh a man, those things that are set before thee; and devour not, thou be hated. Leave off first for man's sake; and be not unsatiable, lest thou be despised. When thou sittest among many, do not thine hand out first of all. A very little is sufficient for a man well nurtured, he fetcheth not his wind short upon his. Sound sleep cometh of moderate eating; he riseth early, and his wits are with him; but the pain of watching, and choler and pang of the belly, are with an unsatiable man. And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt rest. Whoso is liberal of his meat, shall speak well of him; and the report of his good housekeeping will be believed. Against him that is a niggard of his meat, the whole city shall murmur; and the reproaches of his niggardness shall not be forgotten of. Shew not thy valiantness in wine; for wine hath destroyed many. The grace proveth the edge by dipping: so wine wine the hearts of the proud by drunkenness. Wine is as good as life to man, if he drink moderately: what life is then to a man that is without wine? for it was made to make man glad. Wine measurably taken and in season bringeth gladness of heart, and cheerfulness of the mind: but wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling. Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds. Rebuke not thy neighbor at the wine, and despise him not in his mirth: give him no despicable

words, and press not upon him with urging him to drink" (31:12-31).



I have not by any means exhausted the "instruction of manners" given to us by the Son of Sirach. I suggest that if you do not possess a Bible with the Apocrypha you go out and buy one. Or, if you cannot afford to do that, I am sure that your Rector won't mind if you go into the church, take the Bible from the lectern and, settling comfortably in a pew, read Ecclesiasticus for yourself. You will find there such fascinating subjects as presiding at a banquet, music at meals, dealing with fools, not boasting about your clothes, how to deal with invitations from the mighty, the evil of gossip, how young men should speak, how to use the services of physicians, and many other matters.

One final observation: these subjects are not fortuitously interlarded in the exposition of the book's main thesis, spiritual wisdom. Friendship, for example, is spiritual as well as social. When the Lord said, "Ye are my friends," He surely implied that. Gluttony is not simply bad manners but is also a deadly sin. We can learn from Joshua, Son of Sirach, not only about an Old Testament gentleman but about how to be a Christian gentleman—or lady.





## - Book Reviews -



BY R. E. C.

LIFE OF EVELYN UNDERHILL, by *Margaret Cropper*. pp. 244 (Harper & Brothers, New York, 1958). \$3.75.

If, as we are told, biography is the most difficult of all writing, the author of this life of Evelyn Underhill shows herself a master with good taste and a sense of proportion. The only exception to this last might be the long extracts from letters which Baron von Hugel wrote to her over a period of years. Closer examination however will make clear that they must be included in the narrative if we are to follow the stages of Evelyn Underhill's spiritual development. In her childhood religion was a mere formality. Then, as a young woman, as by some unaccountable attraction she began visiting some churches in which the Blessed Sacrament was reserved, and found there the beginnings of an answer to her inmost cravings. Those visits to the Blessed Sacrament were the opening of a whole new world to her, unseen yet most real, the fruition of which is met in her many literary and devotional gems. One dislikes finding fault with so excellent a biography, the materials for which had been collected and sorted by Lucy Menzies before her death, but if the mention of Evelyn Underhill's writings could be better spaced or rearranged they would have greater appeal to the ordinary reader. Of course her literary output was almost incredible. It is not impressive however to see a rapid-fire list of her publications, excellent as they all are. Those of us who have become familiar with "Mysticism" and "Worship" and others of her lovely garden posies feel only too happy to welcome this biography of a modern Anglican mystic. When Bishops and their gaitered ecclesiastics came eagerly to listen to her meditations and addresses, as they did, and to take time to read her appealing books, surely it was a sign that a star from heaven had pierced the usual British fog.

THE THINGS THAT REMAIN, by *Dean R. Inge*. pp. 140 (Harper & Brothers, New York, 1958). \$3.00.

When asked to review anything from the pen of the late Dean of St. Paul's Cathedral in London, one feels not unlike a pygmy trying to measure the size of a giant. Those of us who enjoyed the privilege of contact with Dr. Inge remember a tall, slender man whose brilliant conversation made one forget his deafness, whose courtly, most gracious manners dispelled any idea that he was really "gloomy." This new volume of twenty selected sermons, together with the memoir from the gifted pen of Dr. Matthews, his successor as Dean of St. Paul's, is a worthy tribute to the memory of a great man. No matter whether we agree with him or not, Dean Inge's preaching ways rings true. Nothing shabby, nothing cheap will be found there. His Platonic learnings emerge clearly at times, as in "Finishing the Work God Gave Us." His honest facing of life's problems, both personal and social, makes us wish that the Church today had more fearless thinkers and preachers. The sermon, "Holiness: The Poetry of Religion" quite misses the point in our estimation, because it stresses but one of the aspects of holiness. But at least it does give one of those brilliant flashes of mind for which the "Gloomy Dean" was famous. On the whole, the book is well worth reading, for it is stimulating, penetrating, pertinent.





ONE WAS A PRIEST, by *Jessie D. Hall*.  
 2, illustrated, (Church Literature Founda-  
 on, Milwaukee, 1958). \$2.75.

The biography of a contemporary priest of the Church such as this is meets the reader quite a surprise. Mrs. Hall has done an excellent bit of writing in presenting the life and work of the Rev. Marshall Mallory, founder and Rector of Christ Church, Waukegan, Milwaukee, for quite a number of years till his untimely death in October, 1955. Father Day himself would be the last man to claim sainthood for himself, and the author of the book has not exaggerated one bit when she stresses his spiritual qualities, together with his good common sense in the conduct of his parish. Most of the story is about the joys and trials in

getting the new parish started,—really a study in applied pastoral theology. Whatever worldly success came to Father Day was purely a by-product of his chief aim. That was to bring people to God. The writer of this review was Father Day's roommate in the General Seminary in New York some fifty years ago, and it is most gratifying to him to have the deep spirituality as well as the healthy mundane side of this parish priest set forth so clearly and in such readable format.

IN SPIRIT AND IN TRUTH, by *Corwin C. Roach*. pp. 191 (Morehouse-Gorham Co., New York, 1958). \$3.85.

The subtitle of this most readable, stimulating study, "The Collects for Today," furnishes an accurate clue to the contents. Much history, together with interesting analysis of words and striking devotional material, is used for each of the Sunday Prayer Book collects for the Christian year. It makes us wish that Dr. Roach had added the collects for the holy days also. The author's thought of making these ancient prayers understood and appreciated by modern churchmen is most laudable. One might recommend the book as quite suitable for meditation week by week, if not day by day. The freshness and vigor supply a new charm and value to what might easily be a hackneyed theme. As it stands, we welcome this latest addition to literature dealing with the Book of Common Prayer and hope that it will be widely used.



## My Privilege

I talk to God of all my cares,  
 I ask Him for His love.  
 For help from all my sins and woes,  
 I look to Him above.

I talk to Him by night and day,  
 Beseech Him prayerfully.  
 And now I must be still and wait  
 For God to speak to me.

How wonderful:—in quiet repose  
 His gentle voice to hear.  
 In tones of blessed, perfect love,  
 "My child, be of good cheer."

How blest above all men am I  
 How privileged to me  
 Able to sit and quietly wait  
 For God to speak to me.

—By Mrs. Rowland E. Hickling

THE BESIEGED CITY, by *Denis Baly*. pp. 146. (Seabury Press, Greenwich, 1958). \$2.95.

Professor Baly's description of the Church as a "Besieged City" puts us in mind of John Bunyan's "Holy War." The city would be impregnable were it not for the borers within. As a book addressed to the ordinary Episcopal layman it is an admirable appeal for churchmen to measure up to their individual and corporate responsibilities. The world is very evil. The world is all about us. Dr. Baly faces squarely many of the problems which confuse and discourage the ordinary layman, and deals with them fairly. Perhaps his most compelling remarks come in the chapter entitled "The Mission of the Church in the World." One is moved deeply

when he reads (P. 108) "Our Lord a Master is a person who, when He lived here on earth, held nothing back. He was prepared to jettison everything, even life itself, and so must we.—We need to remember the desperate weakness of the human foundations upon which the Church was built and the frightening situation of the time—only eleven uncertain and timid people in a country rushing headlong to its own destruction." We do wish that Dr. Baly had given clearer place to the Sacraments, and the certainty which they bring. But even so the book is at once arresting and convincing. The Church is in the world to be deemed it in God's way. Nor must we forget that lay folk are to the Church as apples are to apple pie. The Church cannot exist without them.

# The Order Of The Holy Cross

## West Park Notes

*The Father Superior* returned from his visitations of the Santa Barbara and St. Andrews houses and from preaching engagements along the way, reaching here on the 12th. He gave the pre-Christmas retreat at St. Helena's on the 22nd.

*Bishop Campbell* conducted our community retreat on the 23rd.

*Fr. Hawkins* was special confessor in Kingston and Albany. He preached at Cambridge, N. Y., on the 14th and gave a series of Advent sermons at Holy Cross, Kingston. He went to Toronto for retreats at the convent of the Sisters of the Church, after Christmas.

*Fr. Baldwin* had Preaching Missions at Wallkill State Prison, 2-6th, and at Keyport, N. J., 7-14th.

*Fr. Bessom* addressed members of the Seabury Club at M.I.T. on the 4th, showing slides of the African Mission.

*Fr. Terry* gave a School of Religion at Simsbury, Conn., in early Advent. He vis-

ited and conferred with Seminarists Associate and interested students at the Berkeley and Cambridge seminaries. He conducted Quiet Evening at the Church of the Transfiguration, N.Y.C., on the 17th.

*Br. Michael* conducted a Children's Mission at the Church of St. Michael and Mark, Brooklyn.

Retreatants have been very numerous this month. We won't forget the group from Virginia Seminary who maintained their silence and schedule right through as no Thanksgiving Day as you can imagine at a monastery.

Never in our memories has an "Episcopal Visitor" given us so long a time here as the Rt. Rev. Horace W. B. Donegan, D.D. on December 19th. His inspection, counsel, advice, and encouragement made the day great.

*C.C.L. Attention:* West Park takes care of you who are east of the Mississippi; others look to "Mount Calvary, Box 12, Santa Barbara, California."



January really sends us distances!

*Father Superior* sails on the 27th for Liberia, where he will visit the convent of Mission Sisters at Malvern Link before sailing at Liverpool for his visitation of work in Liberia.

*Brother Campbell* will leave for Santa Barbara towards the end of the month.

*Brother Hawkins* completes his Toronto region on the 2nd. He goes to St. Luke's, Toronto, Ontario for a Youth Conference on the 25th and comes back to Lewiston, N. J. for the same kind of appointment the following day.

*Brother Baldwin* speaks on the 14th to the St. Stephen's Guild of St. Stephen's Church, Plainfield, N. J. Flying from here the 25th, he begins his annual stay in his home.

### *Alaskan Winter Resort*

*Bishop Gordon* has got into the way of sending him up to conduct Missions for Eskimo and Eskimo Episcopalians south of the Arctic Circle. The Father is known for his hatred of chills and coolness in this latitude. Up there he doesn't buy a parka, wolverine fur, or any of the things, just pulls his cowl over and rounds. Reader, say a prayer for *Brother John's* work and that he will heed the Editor's plea for a write-up of his activities in the forty-ninth state.

*Sister Bessom* goes to Kenosha early in the month for a retreat for Sisters of the Community of St. Mary. He speaks at St. John's Church, Kenosha, on the 27th.

*Fr. Terry* gives an address at St. George's, Schenectady on the 9th, at St. Matthew's, Woodhaven on the 12th; and preaches at the Atonement, Brooklyn on the 18th. He will give the sermon at the profession of Sister Alice, O.S.H., on January 7th,



*Brother Michael* leaves early in the month for a long stay at Mount Calvary, Santa Barbara; he will conduct a number of children's missions on the West Coast.

*Brother Charles* will speak to the acolytes of the area on the 18th at the Church of the Holy Communion, Paterson, N. J.

## The Order of Saint Helena

### Newburgh Notes

One of the external works of the Order of Saint Helena, as well as of the Order of the Holy Cross, in whose footsteps we are following in this work, is the conducting of Children's Missions. That a Sister will go to conduct a Children's Mission in a certain area is quite frequently announced in

"Newburgh Notes." The Mission may be any one of a series of three that have been worked out for teaching Christian Doctrine, Prayer, and the Sacraments to children 8 to 12 years old. The purpose of a Mission is that each child will *know God* more fully, *love Him* as he ought, and *serve Him* in

all his doings. A Mission is not a substitute for, but rather a supplement to, good week by week teaching in the Church School. The one on Doctrine is given the first year a parish has a Children's Mission, and the others can follow, in either order, the two following years.

On Oct. 27th, just after the final session of a Children's Mission she had given at St. Margaret's Church in Hamilton, Ontario, Canada, Sr. Elisabeth was invited to appear on the CBC-TV program, "Tabloid," a half hour, early evening program devoted to interviewing people engaged in interesting or unusual occupations, or celebrities. (The evening Sr. Elisabeth was interviewed the celebrity who appeared on the program was Mrs. Eleanor Roosevelt!) In answer to the interviewer's questions about the Children's Missions Sr. Elisabeth made the following points.

"A Children's Mission is an intensive period of teaching the fundamentals of the Faith. It is usually eight days long, with a one hour teaching period each day. The catechetical method is the basis of the teaching. Each day five new catechism questions and answers are learned on the day's subject; former questions are reviewed, and an instruction is given explaining and incorporating the questions and answers just learned. Hymns and a homily, related to the day's theme, are included.

"The subjects for the eight days of the Mission on the Doctrines of the Faith are: God, Creation, Man and Sin, The Incarnation, The Atonement, The Resurrection and Ascension, Pentecost, and The Church. The catechetical method that our Orders use is based on the older method of S. Sulpice and is now, interestingly, beginning to come back into favor with modern educators." (Holy Cross has used it effectively for many years both in America and Liberia.)

Part of the training of novices in the Order of St. Helena consists of learning how to conduct these Children's Missions. One of the best ways of learning to teach is to observe an experienced teacher. With

this in mind, the novices and junior professed members of our Order were given the advantage of being spectators at parts of Children's Mission given at The Church of St. Michael and St. Mark in Brooklyn, N. Y. by Br. Michael, O.H.C. The junior professed observed an early session of the Mission on Dec 1st, and the novices enjoyed the later session on Dec. 5th.



On Dec. 1st Sr. Josephine returned from her first visit as Assistant Superior of the Order of St. Helena to the Convent and Mount St. Margaret Hall School in Versailles, Ky.

On Fri. evening Dec. 5th Sr. Mary Florence and three junior professed Sisters attended the "Sabbath Evening Service" at the Vassar Temple in Poughkeepsie, N. Y. Following the service, Sr. Mary Florence spoke on, "The Monastic Way of Life." This was one in a series of talks by members of various religious groups arranged by Rabbi Julius Rosenthal for the members of the congregation.

Several of our associates spent part of Christmastide with us, sharing in the special atmosphere of the convent celebration where Christ really is the source of all the joy of the season.

The calendar of events for January was still sparse at the time of this writing, but we doubt that it will remain so for long. On January 11th the Newburgh Guild of St. Helena will have tea at the Motherhouse. From Jan. 30th to Feb. 1st a group of students from Mount Holyoke will make a retreat here.



## Versailles Notes

first we insert a few historical notes of the doings of the end of the year. November 18th, Sister Mary Joseph to a Business Women's Group at St. Paul's Church, Louisville, and, on the 19th, Sister Mary Michael spoke to the Woman's Guild of St. Paul's, Evansville, Indiana. Sister Josephine, Assistant Superior of the Convent of Saint Helena, made a visitation to the Versailles Convent, November 24th to 26th, and lit the first candle on the Advent wreath in the school refectory.

On December 4th, Sister Frances and her History class drove to Cincinnati for the day at the Cincinnati Art Museum. On December 6th, Sister Mary Joseph and the Sisters took part in a Fencing Meet in Dayton.

The pre-holiday activities at the school included the Winter Formal Dance December 13th; the Advent Choral Concert on December 14th; the Children's party the afternoon of December 15th; conferences with Father Steinhilber, O.H.C., and pre-Christmas confessions, December 15th to 17th; and the Advent Wreath, with joke presents and carol-singing up and down Elm Street afterward, on December 17th. The general exodus took place in the afternoon on, on the 18th.

The Christmas holidays for the Sisters are a blessed oasis of quiet, with time to sing the Divine Office. We are able to stay at home, and grow in the experience of the anticipated peace of Heaven, "where the children of God, all full of love to one another, behold one another full of God, when Christ is all in all." We also do some reading and planning for Conference Week, the first week in February. We will be studying the Bible again this year, with Father Homer Steinhilber, from St. Francis' Church, Dallas, Texas, as our leader.

Every year in Advent Margaret Hall School and its friends, including the Associates of the Order of St. Helena, keep a Novena of Prayer for the school. By that time, the school year is about a third over,

and we have begun to know each well enough to be able to pray with some understanding of each person's fundamental needs. The Novena this year was dated December 1st to 18th, but most of it could be used quite as well in January, or during any nine days in the year. We are printing it here because it expresses the spirit of the school, and because some Holy Cross Magazine readers may be interested in praying it with us in 1959.

### NOVENA FOR MARGARET HALL SCHOOL

Daily: Our Father.

Almighty God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy children; Enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee from generation to generation; through Jesus Christ our Lord.

First Day—THANKSGIVINGS.

Let us thank God for all His blessings upon the school:

For all truth which He has conveyed to His children through the school throughout the years, and the present year in particular.

For the cooperative attitude of all the girls this year, and especially that of the seniors.

For the baptism of Gretel.

For the Bishop's visit; Confirmation of Diana and Sheryl.

For all blessings received through the School of Religion.

Second Day—ACADEMIC WORK.

Let us pray for God's blessing on all our classes, for open minds and a love of truth for all our students; for patience, diligence, and desire for academic excellence for all who are having difficulties with their studies. Let us pray especially for all our teachers, that they may impart to their students true love of wisdom, and lead them on to Him Who is the Author of all Wisdom.

### Third Day—DORMITORY LIFE.

Let us pray for the House Mothers and Floor Sisters in all their work with the girls under their care; for guidance for them in dealing with the girls and helping them with their particular problems. For a blessing on all our boarders, that they may grow by the experience of living together; for all who are homesick or having difficulty in adjusting to life away from home.

### Fourth Day—SOCIAL EVENTS.

Let us ask God's blessing and guidance on all parties and dances; for a deeper understanding of the meaning of relationships with others; for growth in courtesy and consideration of others; for growth in self-confidence and self-forgetfulness. Let us pray for all those who attend social events at the school.



### Fifth Day—PRAYER.

Let us pray for a deeper understanding and love of God for all our students; for a blessing on all chapel services, all religious instruction, altar guild work. For any who are perplexed in regard to religion, that

God may draw them to Himself. For all the girls going on vacation, that they may be true to their religious obligations while they are away from school.

### Sixth Day—SPORTS.

Let us pray for God's blessing on our Physical Education classes; for development of sound bodies and good sportsmanship through all our sports program. For the team captains and members; for all taking part in water ballet. For the Fencing Club and dancing class, that their members may grow in poise and gracefulness. For those who are taking riding, for safety for them; that they may grow in love of God through knowing His creatures.

### Seventh Day—CONFERENCE WEEK.

Let us pray for all plans for Conference Week; for God's blessing on Father Rogers and all who will take part in the classes. For all preparation for it. For a deeper understanding of the Christian family and increased ability to make the right contribution to their parents and brothers and sisters now better preparation for taking their part in the formation of Christian homes and families later.

### Eighth Day—SELF-HELP.

For all students in taking their part in the self-help system, that they may learn the dignity and beauty of manual labor. For growth in initiative and responsibility. For prefects in the exercise of their authority.

### Ninth Day—TEMPORAL SUPPORT.

Let us thank God for all our friends and benefactors, and ask God to bless their interest and support of the school. Let us pray for a blessing on the plan for a school chapel on all who have given to the hCapel Fund and ask God to continue to bless this project. Let us pray for the Board of Sponsors, for all our patrons; for the Guild of St. Helena in Louisville, for a blessing on their projects for scholarships.



## An Ordo of Worship and Intercession Jan. -- Feb. -- 1959

- 16 Friday G Mass of Epiphany i—kindness to animals
- 17 St Anthony Ab Double W gy—for all contemplative religious
- \*18 2nd Sunday after Epiphany Double G gl col 2) St Prisca VM cr pref of Trinity—for the Society of St. Stephen, all deaconesses
- 19 Monday G Mass of Epiphany ii—for a just peace
- 20 SS Fabian and Sebastian MM Double R gl—for the Community of Saint Mary
- 21 St Agnes VM Double R gl—for all who mourn
- 22 St Vincent M Double R gl—for acolytes
- 23 Friday G Mass of Epiphany ii—for the Christian education of children
- 24 St Timothy BM Double R gl—for the Companions of the Order of the Holy Cross
- 25 Septuagesima Double II C1 V cr pref of Trinity—for all theologians
- 26 Conversion of St Paul (transferred) Double II C1 W gl col 2) St Paul 3) St Polycarp BM cr pref of Apostles Tract instead of Alleluia in festal and votive Masses till Easter—for the conversion of the Jews
- 27 St John Chrysostom BCD Double W gl cr—for the Society of the Oblates of Mount Calvary
- 28 St Cyril of Alexandria BCD Double W gl cr—for the church in Egypt
- 29 St Francis de Sales BCD Double W gl cr—for the novitiate of the Order of the Holy Cross
- 30 King Charles Martyr Simple R gl—for the Society of King Charles the Martyr
- 31 Of St Mary Simple W gl pref BVM (Veneration)—for the sick

- February 1 Sexagesima Double II C1 V col 2) St Ignatius BM cr pref of Trinity—for the Church in Sweden
- 2 Purification BVM Double II C1 W gl cr pref before Mass blessing and procession of candles V—for Nashotah House Seminary
  - 3 St Blasius BM Simple R gl—for the conversion of the heathen
  - 4 St Gilbert of Sempringham Ab Simple W gl—for all religious
  - 5 St Agatha VM Double R gl—for all in military service
  - 6 St Dorothea VM Simple R gl—for the Seminarists Associate
  - 7 St Romuald Ab Double W gl—for the Priests Associate
  - 8 Quinquagesima Double II C1 V cr pref of Trinity—for the Order of Saint Helena
  - 9 Monday V Mass of Sunday Gradual without Tract on weekdays till Lent—for all in mental hospitals
  - 10 St Scholastica V Double W gl—for the Order of Saint Benedict
  - 11 Ash Wednesday V before Mass blessing and distribution of ashes pref of Lent till Passion Sunday unless otherwise directed—for the Liberian Mission
  - 12 Thursday V Proper Mass col 2) Ash Wednesday—for the Confraternity of the Blessed Sacrament
  - 13 Friday V col 2) St Kentigern BC 3) Ash Wednesday—for the Church in Russia
  - 14 Saturday V col 2) St Valentine M 3) Ash Wednesday—for all young people about to be married
  - 15 1st Sunday in Lent V col 2) Ash Wednesday cr—for the Confraternity of the Christian Life

Note on simple Commemorations of Saints Mass may be of the feria col 2) of the Saints—on the days indicated in italics ordinary Requiem and (out of Lent) votive Masses may be said—in sung Masses memorial collects of Saints are omitted

\*January 18-25, the Octave for Unity—for the Reunion of all Christendom

## . . . Press Notes . . .

LENT will soon be here and I hope that the clergy and those in charge of tracts will send in their orders right away. It is sometimes impossible for us to ship goods for the time some clergy want them when they wait until the last minute to send in the order. Please realize that we are not in New York City but 80 miles north of it and our mail depends on truck handling. If the weather is bad and roads icy there are days that we get no mail and nothing leaves our village. So far we have seen very little improvement in the mail service since all the hollering for more money and the promises of better service. So, do not take a chance on getting Press items on short notice, but make out your requirements and orders now. We will do our best to get the packages in the mail just as quickly as we can.

I have returned to life and activity at the Monastery and am doing as much of the routine work as I can, although I am not yet able to spend the whole day in the office at the Press building. I carry on in what was the old office, keeping touch with the office by intercom phone and transporting the papers back and forth. It looks very important seeing the papers carried in a brief case. It is important because that case carries your orders and your remittances which I have gone over for the day. Thanks to the Assistant Superior this handy arrangement was made.

Well here I go again, even though it is

not the season for it. I just have to put on a reading experience that I had last week. Last week I received a small book from a friend. It is "Fishin Jimmy" Anne Trumbull Slosson, published a long time ago. Of course with all the snow had on the ground it was not "in season" but it was a most delightful experience to read it. It is the story of an elderly man way up in the north woods and his experiences of and while fishing. It is a story of his knowledge of nature—learned from books—but his observations as he sat in his boat. He knew birds as few ornithologists—by sight, by sound, little ways and tricks of their own known only to themselves and him. And so it was with plants, animals, and signs of weather. So many things that "only a fisherman on a stream or lake would see." The greatest part of the story is his contact with a fisherman-preacher, who, in a sermon presented the activities of Jesus with many fishermen in such a way that Jesus and his sayings became a part of Jimmy's life and thought. (Did you ever realize how large a part fishermen played in Christianity and followers?) "Fishin Jimmy" became a real Christian and he always was doing things for others and always regretted that he was not a "fisher of men." To him that never seemed to be realized. But I must not give the ending away. Truly this is one of the most delightful books I have ever read and gives one a new slant on the value of fishermen to the Christian religion.

